

Address of
H. S. Sigman page 5

cut out on
page 3



VOLUME 1

WINNIPEG, MAN., MARCH, 1945

NUMBER 6

"PRAY FOR ME"

First Word from New President of the United Lutheran Church in America

With the dawning of every New Year, the world almost visibly squares its shoulders and looks forward. Our United Lutheran Church in America especially does so in 1945. With a keen appreciation of our great past, today we face ahead onward a still more thrilling future.

On December 31 we raised our Ebenezer. Hitherto, with a clear distinctness, God has helped us. Our Church has been blessed with a leader who will never be forgotten, and never should be. His renown will live on. The choice of Dr. Frederick H. Knobel as the first president of United Lutheranism was a manifest act of God. His entire presidency has been a glorious one. To his God and ours we give the praise.

Now another personality has been called to this tremendous responsibility. In all humility of heart, I salute you—the million and three-quarters of our mighty Church—and seek your prayers. I shall need to be carried constantly to the mercy-seat. Under our Lord's guidance, we need not be afraid.

As your new leader, I have only this to say for myself. Through my whole ministry I have been a pastor. As I conceive the office which I enter now, it will never be primarily administrative. I must remain a pastor in it and from the depths of my being I desire to keep that character. All that is done, every activity in which we march on together, must be for the cure of souls. One is our Master, even Christ, and one must be our aim—to arouse and to strengthen the men for whom he died and rose in triumph.

I love the Church and I believe in it. We are all its sons. In it we have an even loftier dignity. We are the members of His body. As members, let us labor and lift and live.

FRANKLIN CLARK FRY

SOCIAL HOUR IN FIRST LUTHERAN, WINNIPEG

More than three hundred members and friends of the First Lutheran Church gathered in the lower auditorium of the Church, Monday, evening, March 5, for a social hour and fellowship. A short program was rendered consisting of violin solos by Allan Beck, musical selections by a group of girls under the direction of Miss Inga Bjarnason, and a display of pictures by Mr. A. S. Bardal. The main feature of the evening, however, was a report made by the President of the congregation, Mr. G. F. Jonasson, concerning the activities of the Board of Trustees during the past twelve-month period. During this period \$8,643.10 had been spent liquidating the mortgage and on repairs and maintenance. The most substantial sums were expended on the plumbing (\$1,266.35), the stoker (\$875.00), and on the recent painting and decorating job in the main auditorium (\$1,354.50), aside from the mortgage of \$4,500.

"But let us finish the job," Mr. Jonasson pleaded, as he continued to outline the many tasks that still remain undone. The roof must be repaired, fallen bricks must be replaced here and there in the walls, the outside window frames repaired, the floor in the tower replaced, a stairway constructed leading from the choir room up to the kindergarten room, a carpet must be secured for the chancel, the organ needs overhauling, which will cost about \$1,000.00, the boiler must be repaired, and there should be a new floor placed in the main auditorium. The total cost involved in these additional repairs he estimated at about \$5,000.00. Undaunted by previous expenditure, those present promptly subscribed \$1,000.00, towards the "finishing of the job" objective, thus giving the Board of Trustees "the green light" and a complete vote of confidence. Speaking aside from Mr. Jonasson were Mr. A. S. Bardal, Justice H. A. Bergman, Mr. S. O. Bjerring, Prof. J. G. Johannson and Mr. A. P. Johannson.

The Lutheran Church in Canada

According to pre-war statistics, the Lutheran Church constitutes about 47% of World Protestantism, and is thus nearly as large as all the other Protestant bodies combined.

Those countries which are almost 100% Lutheran are: Denmark, Sweden, Norway, the Faroe Islands, Iceland, Greenland and Finland. Latvia and Estonia are said to be about 90% Lutheran and in Germany about 60% of the population were adherents of the Lutheran Church. In Brazil, there are 300,000 Lutherans and in North America (Canada and the U.S.A.), 5,277,128.

In order to understand the history of the Lutheran Church in this hemisphere, it is necessary to have this European background in mind. During the great periods of immigration to the Western World, our country received so many and such a mixture of Lutherans from continental Europe and from Scandinavia, that it was impossible, due to their language barriers and their scattered locations in this country, to present a united front. In fact, near the close of the 19th century, they had organized themselves into more than a dozen separate autonomous synods. As long as first and second generation immigrants held the reins, attempts at union or even co-operation were few. But, with the passing of time and changed leadership, this was changed. Nationalistic lines are fading out, linguistic barriers are also disappearing, and co-operation, with an ultimate aim of unity, has become a live issue in practically all branches of the Church.

In our day, Synodical walls have been so lowered that, for all practical purposes, we can speak of three major bodies within American and Canadian Lutheranism. These are: the United Lutheran Church in America; the American Lutheran Conference; and the Synodical Conference (which includes the well-known Missouri Synod). Each of these three consists of approximately a million and a half communicant members. Let us look more closely at each of these.

THE SYNODICAL CONFERENCE,

usually spoken of as the Missouri Synod, is perhaps the least difficult to describe. This group is almost entirely German in origin. Its fame lies in clear, definite doctrinal teachings. Emphasis on the best in German Language and culture. A tenacious upholding of the Christian Day school. Vigorous opposition to all secret societies, closed communion, no altar or pulpit fellowship with

other Lutherans, much less, of course, with other denominations. A rigorous four-year training for theological students, who may elect to do all their work in the German language. The power of this church, so unique among Protestantism, seems to lie in its separateness and its discipline.

THE AMERICAN LUTHERAN CONFERENCE,

is a federation of several synods, who joined in this fellowship in 1930. This group is composed largely of those of Scandinavian extraction, although over 300,000 are said to be of German origin. Its leadership has been predominantly conservative. There has been much frowning on unionism, modernism and all other isms, except pietism and evangelism. Today, men of broad vision, who exert good will toward all fellow Christians and who are theologically moderates, neither extreme 'leftists' or 'rightists' are holding key positions. They are knitting the divergent elements together quickly. This group is especially noted for its institutional work, orphanages, homes for the aged, hospitals and colleges. Everyone has heard about the St. Olaf and Augustana College Choirs, which institutions have made such outstanding contributions in the field of music.

THE UNITED LUTHERAN CHURCH IN AMERICA

is the third section of Western Hemisphere Lutheranism. If the extreme right is represented by the Missouri Synod and the American Lutheran Conference is in the middle of the road, then the United Lutheran Church must be on the left. This group is most tolerant and considerate of other denominations. It is eager to co-operate in all common projects and is an advocate of the social implications of the Gospel. Within its ranks are low churchmen, who use the altar as a book rack, and high churchmen, who wear full ecclesiastical vestments and chant the mass. The U.L.C.A. is an organic union of 34 constituent synods, and although it has been in existence as such only since 1918, it has done much to bring the Lutherans of America and of the world together and to challenge them with their common opportunities. Although on the left flank of Lutheranism, the U.L.C.A. is definitely Biblio and Christo-centric in its theology.

All these branches of the Church are operating in Canada.

According to the 1941 census, 401,153 people in Canada listed themselves as Lutherans. The total number of those who are members of or affiliated with the congregations of the Church is believed to be 168,903. This leaves about 233,250 Lutherans either unchurched or in other churches. This is approximately 58% against slightly over 42% in our congregations. Ontario has the largest number of Lutherans, numbering 52,295. Saskatchewan is next with 42,292, then Alberta with 27,515 and Manitoba with 18,794. In the other provinces, the number of Lutherans are given in four figures. There are said to be 1,289 organized Lutheran congregations in Canada, divided into 479 parishes. These congregations are members of no less than ten different synodical bodies. The largest number, 303, belong to the United Lutheran Church in America, 52 of which are in Manitoba. The Missouri Synod has 253 congregations

population is growing more urban, Lutherans are still largely found in rural areas or in very small towns. In the American Lutheran Church and the United Lutheran Church, 82% of all stations are either strictly rural or in villages. In the absence of locally trained ministry, the Church was compelled to depend on ministers who had received their training either in Europe or in the United States. A large number of such men have rendered faithful services throughout the years. European trained pastors were able to serve very well, while the congregations were primarily non-English, but with a constantly growing demand for part or all English work they were naturally at a disadvantage, and their period of acclimation too long and sometimes harmful for that reason. Ministers educated in the United States were, of course, not so handicapped, but it seems to have been difficult to induce them to come to Canada and more difficult still to make a sufficient number of them stay for any length of time. Thus, it was obvious from the beginning that it would be necessary to train men on the field and for the field. This objective has now been attained, at least in part, as we shall see later.

ONTARIO The first Lutheran congregation in Ontario was established in 1784 by a group of Lutherans from the States, who remained loyal to the British Crown and moved across the St. Lawrence at the close of the Revolutionary War. This congregation, St. Johns in Riverside, is the oldest Lutheran congregation west of Nova Scotia, but there are seven others in Ontario, which have already celebrated their hundredth birthdays and several more will do so within the next decade. Most of the Lutheran congregations are found in "Old Ontario", the south-eastern section, bounded by three lakes, the Ontario, the Erie and the Huron and by the Ottawa and St. Lawrence Rivers. This well-settled area has splendid farms, rich fruit lands and a variety of industries. In the great north-western portion of the province, there are few Lutherans except in Port Arthur and Fort William.

sions assists 61% of its congregations in the Dominion. It is probable that the other bodies have proportionally as many missions.

The progress of the Lutheran Church in Canada has from earliest times to the present been retarded by the lack of both men and means. The average minister must serve three stations and sometimes twice as many as his fellow pastors in the United States. In the prairie provinces, many have actually been circuit riders serving from six to ten stations. Travelling in the rigors of the Canadian winter has never been an inducement to come to Canada for men who had an opportunity to serve in a more moderate climate with the added advantage of shorter distances and better roads. For, despite the fact that Canada's

At Waterloo, near Kitchener, the United Lutheran Church has a theological seminary, founded in 1911, and a four-year college, founded 1924, on the same campus. Since 1911, the seminary has graduated 82 men, most of whom now serve as pastors in Canada. The college has graduated 106 men and 50 women. Kitchener is a strong Lutheran center. It was in this city that the great 1941 Luther League Convention was held.

(To be continued)

Our Parish Messenger

English Language Organ of the Icelandic Lutheran Synod.

Editor: THE REV. VALDIMAR J. EYLANDS
776 Victor St., Winnipeg

Business Manager: MR. S. O. BJERRING
550 Banning St., Winnipeg

Subscription Price: 50c per year.



NOTES FROM THE BLAINE PARISH

By ELLA WELLS

Our parish has enjoyed a very successful year with membership increased and Sunday School flourishing under the able leadership of Mrs. G. P. Johnson. The Pastor is now preparing nine young people for confirmation which marks a good sign for the future.

On the fourteenth of January we had our annual meeting. All reports showed a substantial balance in the treasury and considerable improvement had been made on the property.

The church council sponsored an entertainment on the fourteenth of October including a "Tombola" which always seems to "pep" up the crowd.

There was a good attendance on the tenth of December when we had a party of afternoon coffee to honor newcomers who had moved into the community during the last year.

Officers for the new year were elected as follows:

Trustees: Oli Johnson, president; Swein Westford, vice-president; Ella Wells, secretary; Halldor Halldorson, vice-secretary; Johann Straumford, treasurer.

Deaconesses: Bertha Danielson, chairman; Belle Straumford, secretary-treasurer; Helga Westford, Rose Felstead and Sigridur Paulson.

Auditors: Ella Felstead and Albert Felstead.

Sunday School Committee: Eleanor Stefansson, superintendent; Christine Gudjohnson, secretary; Ella Felstead, treasurer.

Young People's Organization officers: Norma Benedictson, president; Agnes Horgdal, secretary; Betty Waglie, treasurer.

Senior Ladies' Aid: Margaret Johnson, president; Oline Johnson, secretary; Ella Wells, treasurer.

Junior Ladies' Aid: Tina Waglie, president; Eleanor Stefansson, secretary; Laura Halldorson, treasurer.

All these organizations are striving towards one aim only, to strengthen and keep up the church work. Servants in the vineyard of the

Master; Faith is our anchor; Hope is our future; Love our guide.

I cannot refrain from mentioning the beautiful wedding which was solemnized at the church on January 25th, when Dora Johnson, daughter of the Pastor and his wife, Rev. and Mrs. G. P. Johnson was united in marriage to Clarence Eugene Russel, R. M. 2/c U.S.N. The candle light double ring service was used. Professor Sigurdur Helgason played the wedding march as the bride entered accompanied by her mother, who gave her in marriage. Her father officiated at the nuptial. About one hundred guests attended the reception at the Parish Hall following the ceremony.

The young couple have the best wishes of the congregation and the community at large. Rev. and Mrs. Johnson are widely known in the community for their hospitality and good will.



A WORD FROM SEATTLE

An Ash Wednesday prayer service was held in the Church on the night of the 14th of February (first day of Lent). The Ladies Aid and the Parsonage Committee whose meetings were held previous to the service, attended the service in a body. After the service a fine dignified fellowship was enjoyed in the social parlor. During the serving of refreshment, soft, fitting music was presented.

February 18th the congregation enjoyed hearing the Rev. Runolfur Marteinson, Pioneer Pastor of this Church, preach in English at the morning service and Icelandic in the evening. Pastor Sigmar was in Vancouver at the time as the two men were exchanging pulpits for the day.

THE ICELANDIC EVANGELICAL LUTHERAN SYNOD OF AMERICA

To the Superintendents and Leaders of our Schools:

The Season of Lent has begun. It is a time for renewed activity in all our Church work. Basic to that activity must be an ever increasing and enriching personal devotional life of friendship with our Lord. I know that it is unnecessary to remind you of the importance of the great aspect of Church work that is Christian education in every form. It is so vital that all of us must be constantly striving to improve and make more effective the programs of our Parish Schools. If the undersigned can be of any assistance to that end he will be only too pleased to help. You may also communicate with the "Parish and Church School Board of the United Lutheran Church in America", 1228 Spruce St., Philadelphia 7, Pennsylvania.

I do not have a complete list of the names and addresses of all the Superintendents of our Sunday Schools. I should appreciate hearing from all of you and developing a constructive correspondence. Rest assured that I will answer all communications. I have had some occasion to communicate with leaders in our schools since I was elected Church School Secretary at our Synod meeting. I trust that our relationship will grow stronger and more real for all. A week ago I visited a community for the first time, Point Roberts. There is the only Church School in our Synod that operates on a 52 Sunday a year basis. That is highly commendable. We should not allow ourselves to take a vacation from religious education or from Christianity in any form.

There is a great opportunity that is available to some interested person in the field of Summer Camps. A scholarship is being offered to Camp Nawakwa in Pennsylvania which includes board and lodging for four weeks and \$10.00 toward travelling expense. Here is the chance of a lifetime to become thoroughly acquainted with the fine art of successfully operating or helping in the leadership of a Summer Camp. This is an important aspect of our Parish Education Program and we now have a camp. Will interested persons please contact me within the next two weeks.

With the prayer that God may bless your work,

I remain sincerely yours,

HARALD S. SIGMAR.

Office of the Synodical Church School Secretary,
6750-27th Avenue N. W.,
Seattle 7, Washington.

February 26, 1945.

EFFORT

By EDGAR A. GUEST

He brought me his report card from the teacher and he said

He wasn't very proud of it, and sadly bowed his head.

He was excellent in reading, but arithmetic was fair,

And I noticed several "unsatisfactorys" there. But one little bit of credit that was given brought me joy—

He was "excellent" in EFFORT and I fairly hugged the boy.

"O, it doesn't make much difference, what is written on your card,"

I told the little fellow, "If you're only trying hard."

The "very goods" and excellents" are fine, I must agree,

But the effort you are making means a whole lot more to me.

And the thing that's most important when this card is put aside,

Is to know that in spite of failure that to do your best you've tried.

"Just keep excellent in effort, all the rest will come to you,

There isn't any problem but some day you'll learn to do;

And at last when you grow older you will come to understand,

That by hard and patient toiling, men have risen to command.

And some day you will discover when a greater goal's at stake,

That far better than brilliance is the effort you will make."

—*—

THE CALENDAR OF CAUSES

The various Boards of the United Lutheran Church are charged with the responsibility of promoting the various causes of the Church, by explaining and soliciting support for them, at certain times of the year. This is known as the Calendar of Causes. Thus January is a Foreign Mission month; February is devoted to the program of American Missions; April to Christian Colleges and Seminaries; May to World Lutheranism; and June to Deaconess Work. In April we are requested to remember the cause of Christian Education. Just as the Church is not separated from its missions, so it can not either be separated from its educational institutions. If the schools of the Church become weak, the whole program suffers. The ULCA operates nine seminaries, and a number of colleges for men and women.

CHRISTIAN SYMBOLS You Should KNOW



A few of the symbols in general use today, or which should be more widely known and understood, are pictured in the accompanying illustration, which I shall attempt to explain briefly.

Figure 1 is known as "the Hand of God" (*Manus Dei*), and is a symbol of the power of God the Father Almighty, the first person in the Godhead. It is shown extended out of a cloud and sometimes appears with the third and fourth fingers closed toward the palm of the hand, this being significant of benediction. The nimbus surrounding the hand is a symbol of divinity.

Figure 2 is known as "the Lamb of God" (*Agnus Dei*). It symbolizes Jesus Christ the risen and triumphant Saviour, bearing "the Banner of Victory" on a cruciform staff; the banner with a cross on it signifying his crucified body and the staff the cross to which it was nailed. Thus he is represented as bearing triumphantly the symbol of his death. This symbol occurs very early and was much cherished in sub-apostolic times.

Figure 3: The most authentic symbol of the Holy Spirit is a descending dove with extended wings. Its origin may be traced to the baptism of Jesus by John the Baptist at the River Jordan, when the Holy spirit descended upon our Lord in the form of a dove.

Figure 4 is generally called "the Messianic Rose" and refers to the prophecy in Isaiah,

"the desert shall . . . blossom as a rose," which has been interpreted as foretelling the blessings to be expected after the coming of the Messiah.

Figure 5: The Annunciation Lily refers to the Gospel story of the announcement by an angel to the Virgin Mary that she should bring forth the Saviour. In this connection the lily symbolizes purity, sinlessness. The lily most commonly used for this emblem is the beautiful *Lilium candidum*, or "Madonna Lily," which is grown in a great many gardens.

Figure 6 is known as "the Star of Epiphany," which symbolizes the "showing" of the child Jesus to "the wise men from the east." This five-pointed star is generally thought of as being a Christmas star connected with the birth of Christ—an erroneous association brought about by artists neglectful of the historic background in the Scriptures.

In Figures 7, 8 and 9 we have the famous IHS monogram so often found in the furnishings of a Christian church. In spite of numerous misinterpretations, originated by persons ignorant of Greek, it has only one authentic meaning: namely, it stands for the first three letters of the word 'Jesus' written in Greek capitals. There is no letter J in Greek, so I is substituted. The letter E in Greek is like the English capital H. The uncial form of S in Greek is like the English C. Figure 7 is the primitive form; Figure 9 is a modified Latinized form; Figure 8 is a Gothic form in which the Greek letter H (*Eta*) has been greatly modi-

fied. This medieval modification has probably given rise to most of the unauthentic interpretations. The crossbar refers principally to the contraction of the word "Jesus", but is often interpreted as referring to the cross. The authentic Latin interpretation, "*Iesus Hominum Salvator*" (Jesus the Saviour of Mankind), is supposed to have originated with Saint Bernadine of Siena, who knew no Greek.

The next four symbols represent the Holy Trinity. They are essentially mathematical in character and are intended to signify the union of three equal persons in the Godhead. Nearly all are of comparatively late origin. No authentic early symbol of the Trinity has been discovered. Figure 10 is the trefoil. Nearly everybody is familiar with the legendary story of Saint Patrick teaching the pagan Irish King the doctrine of the Trinity by means of a three-leaved "shamrock"—a diminutive clover which grows only in Ireland. Figure 11, the equilateral triangle, symbolizes the equality of Father, Son and Holy Spirit. Figure 12 adds a circle to the equilateral triangle, thus indicating the co-eternal existence of three persons in the Godhead. Figure 13, known as a "triquetra", has three equal interwoven arcs of circles and is perhaps the most beautiful of all the geometrical symbols of the Trinity.

The cross is the most ancient symbol of all. The form of cross called the swastika (Figure 17) was probably intended originally to signify fire and light, and in the form shown was intended to be emblematic of the movement of the sun. The early Christians used it freely as an emblem of Christ, "the Sun of Righteousness", and the guarantor of life immortal. Therefore, they frequently engraved it on tombs. Its use by the Nazis is based on Norse mythology in which it figured prominently. It is found all over the world and was probably in use in prehistoric times. Evidently it was greatly cherished by the early Christians—a fact not commonly known today.

Figure 15, the Anchor Cross, was used by the early Christians as a disguised cross, so that it might not attract the invidious attention of those inclined to persecute them. It is symbolic of the steadying "hope" generated by their faith in Christ.

Figure 14 is the type of cross on which Christ was crucified, and is known as the Latin cross. It is the type most commonly seen on Christian altars.

Figure 16, the Tau Cross, is very ancient. It is connected with the Mosaic dispensation and is supposed to be the form of the sign with which the Israelites marked their houses in

Egypt on the night of the Passover. The ancient Egyptians had a somewhat similar cross with a loop superimposed on the cross bar. It was used by them as a symbol of life and immortality.

Figure 18 is the well-known Celtic Cross, so often seen in Christian cemeteries. The circle in it is emblematic of everlasting life, attained through the death of Christ. Some authorities regard it as an artistic combination of the Greek Cross and the Latin Cross. The Greek Cross, Figure 19, has equal arms, and lends itself to decorative purposes. The Cross of St. Andrew, shaped like the letter X, is also a symmetrical form which lends itself easily to artistic treatment. Tradition says that it is the form of cross on which St. Andrew died.

Figure 20 is the Jerusalem Cross of the Crusaders. It is said that the four small crosses, arranged about it, signify that the message of the crucified Christ has been carried to the four corners of the earth. Others say they are significant of the four Evangelists, in whose books the Christian gospel of redemption is contained. The meaning is not fixed.

Figure 21 is the famous Maltese Cross of the military Knights of Saint John, who aided the Crusaders on their journeyings to the Holy Land, were ultimately driven out of Rhodes by the Saracens, and finally found refuge on the Island of Malta which was granted to them by the emperor, Charles V. The eight points of this cross are said to be emblematic of the eight beatitudes.

Figure 22 represents a fabulous bird called the "Phoenix". According to legend, when its body was burned it rose again from the fire. It was adopted by the Christians as a symbol of the resurrection of the body. The Greek word *Phoinix* means palm tree. In ancient times, it was customary to burn old date palm trees and fertilize their seedings with the ashes. Probably the fanciful story of the bird was suggested by this practice.

In figure 23 we have one of the great symbols of the early Christian Church. It is not well known today, because its interpretation is dependent on the Greek language. The Greek word for fish, *Ichthus*, shown in capital letters in the drawing, was anciently used as an acrostic, each letter of which, in consecutive order, stood for the respective initials of the words in the following phrases as written in Greek: "Jesus Christ, God's Son, Saviour" (*Iesous Xristos, Theou Uios, Soter*). The word Fish was, therefore, a very precious and meaningful password by which the early Christians could make themselves known to each other

when traveling and seeking hospitality or refuge. It was impregnated with doctrinal meaning. On Good Friday they ate roasted fish, the roasting signifying the sufferings of the Saviour, and thus they established the custom still preserved in Roman Catholic usage. The fish symbol is very frequently found on early Christian tombs, in the Roman catacombs, and was used to signify that Jesus Christ the Son of God saved from death.

Figure 24 is the famous *Chi-Rho* (generally pronounced "*Ky Roh*") monogram, which signifies the first two letters (XP) in the word for Christ (*Xristos*), Rho being the English P. In the drawing they are shown with the Greek letters "Alpha, Omega"—signifying that Christ is "the First and the Last" (Revelation 22.13), as the two letters begin and end the Greek alphabet. These letters are greatly favored for use in Protestant churches. They should be grouped together. Alpha and Omega by themselves are merely letters of the Greek alphabet, empty of significance except as it is forced into them.

Figure 25 was a favorite symbol for the Church among the early Christians. Because often prevented from building churches, the Christians in their conventicles referred to the Church as "the ark of the Lord" by which they were being borne over the sea of life in safety. The Latin word for ship is *navis*, from which we derive the word "nave"—a term descriptive of the body of the church as distinguished from the sanctuary proper where the altar stands. A document believed to date from the beginning of the period when Christianity was liberated by Constantine the Great gives directions for the building of a church thus: "Let the building be oblong, pointed toward the east, and like a ship" (The Apostolic Constitutions).—Adapted from *Christian Symbolism in the Evangelical Churches*, by T. A. Stafford.

HONOR THE BRAVE

Those of us who have remained at home enjoying the relations and the occupations of times of peace cannot realize what have been the experiences of our friends in the Armed Forces, and especially of those who have fought in the battles of land, sea and air. We are utterly unable to place ourselves in the position of the wounded and the dying.

All these, like ourselves, were made to live and to enjoy the blessings of wholesome living. They are sacrificing, or have sacrificed all that is life and its associations in the belief that it was their duty to do so. They have done it for

others in unselfish devotion. They have done it in the belief that they were serving their country and their God. May God in His mercy be their comfort and their stay through Christ our Saviour.

In so far as it is possible for us to do so let us show our gratitude. Let us reverently remember the dead and tenderly care for the wounded and the maimed. Let us help those who come back to reenter comfortable civil life. It is to be hoped that every congregation is displaying an Honor Roll to remind those who pass by of them who suffer vacariously for them.

Let prayers be offered fervently and faithfully for all who are in the midst of danger and for the suffering and dying. God grant that their efforts have not been in vain. May He soon restore to the world a peace in harmony with His holy will.

N. WILLISON,

Chairman, Canadian Lutheran
Commission for War Service.

Saskatoon, March 2, 1945.

RECOMPENSE

*Although I do not know God's wondrous ways,
Yet, I believe, from out of life's puzzling maze,
I shall be brought,
He knows.*

*I do not ask to see the journey's end,
For he walks at my side just like a friend,
So all is well,
He sees.*

*I will not care though roads be long and rough,
Sure will His grace sustain and that's enough,
To bear me up,
He cares.*

*I would not be my own guide, if I might,
But rather trust to His unerring sight,
To lead me on,
He guides.*

*I could not guard myself, for that were vain,
Yet, this I know, He faithful will remain,
And keeps me safe,
He guards.*

*I would not live when done my task is here,
For I can heed His summons without fear,
He died for me,
He lives.*

This was composed by John W. Mills (No. 9592), 3rd Battalion, 1st Canadian Division, while on sentry duty on a barricade cross-road near the German lines between midnight and 2 a.m., October 20, 1915, with numerous bullets dropping around.